Selected by MATTIE E. HILL.

I AM DYING.

I.

Raise my pillow, husband dearest,
Faint and fainter comes my breath;
And these shadows stealing slowly,
Must I know be those of death.
Sit down close beside me, darling,
Let me clasp your strong warm hand,
Yours that ever has sustained me,
To the borders of this land.

II.

For your God and mine—our Father
Thence shall ever lead me on;
Where upon a throne eternal,
Sits his loved and only son;
I've had visions and been dreaming
O'er the past of joy and pain;
Year by year I've wandered backward,
Till I was a child again.

III.

Dreaming of girlhood, and the moment
When I stood your wife and bride,
How my heart thrilled love's triumph,
In that hour of woman's pride.
Dreaming of thee and all earth-cords
Firmly twined about my heart—
O the bitter, burning anguish,
When first I knew that we must part.

IV.

It has pased—and God has promised,
All thy footsteps to attend;
He that's more than friend or brother,
He'll be with you to the end.
There's no shadow o'er the portals,
Leading to my heavenly home—
Christ has promised life immortal,
And 'tis he that bids me come.

V.

When life's trials wait around thee,
And its chilling billows swell;
Thoul't thank heaven that I'm spared them,
Thoul't then feel that "all is well."
Bring our boys unto my bedside;
My last blessing let them keep—
But they're sleeping—do not wake them;
They'll learn soon enough to weep.

IV.

Tell them often of their mother,
Kiss them for me when they wake,
Lead them gently in life's pathway,
Love them doubly for my sake.
Clasp my hand still closer darling,
'Tis the last night of my life;
For to-morrow I shall never
Answer, when you call me "wife."
Fare thee well, my noble husband,
Faint not 'neath the chast'ning rod;
Throw your strong arm round our children,
Keep them close to thee—and God.

LETTER FROM EUROPE.

FROM THE GOSPEL MESSENGER.

In this, and in several letters to follow it, we shall describe briefly, what we saw on our way to Palestine. We left Halle on Monday, February 18th, a bright, beautiful day, just cold enough to make it enjoyable. So far we have been most fortunate in having delightful weather, when we started out on our trip, and we hope that the first few days of our journey towards the Holy Land, may be harbingers of what is to follow. From Halle to Leipzig—the great publishing city of Europe, —took an hour's time, and then an all-night ride, southward, brought us at 8 o'clock, a.m., on the 19th, to the capital of Bavaria,

MUNICH.

This was our first stopping place, and here we spent a part of two days, in visiting this wonderful city, which, for its size, population about 230,000, is said to be among the finest in Europe.

It is the residence of the king, and is noted for its fine galaries of oil paintings, its museum of antiquities, its public library of nearly one million volumes,—which is next to that in Paris, the largest in the world,—and the king's palace,—a remarkable building, said to be the finest and most interesting palace in Europe. The public library is especially rich in rare and valuable old books and manuscripts.

Among the books here to be seen, may be mentioned the Bible used by Luther, during his lifetime, containing his own and Melanchthon's portrait. The manuscripts are especially valuable, and are preserved with great care, in a hall set apart for that purpose. Here are to be found manuscripts of the Gospels, dating back to the sixth century. One of these, called the Codex purpureous, is written on purple vellum in letters of silver and gold.

These ancient manuscripts are of incalculable value to the Christian world, and it is well they are preserved with such great care. The national museum is an immense building nearly 600 feet long, and is well worth a visit, containing as it does, many objects of interest. It is said to be the best and richest collection of antiquities in the world. Others excel in a single line, as Berlin, for instance, in Egyptian antiquities, but this is far the most complete in a general collection.

To attempt a description of all we saw at Munich, would be a task too great to undertake and we shall not attempt it. We wandered through the city until we were thoroughly tired. In one of our walks we saw the king. He was out riding in his great state carriage. The horses, four in number were richly caparisoned in gold-mounted harness, with immense white plumes, waving at their heads. On top of the carriage, were seated four richly dressed officers; they, too, had large white plumes on their hats. As the carriage dashed by us with all its kingly pomp and circumstance, we could not help but contrast the style and display, with the plain, every day appearance of William, Emperor of Germany.

He rides out unattended almost like a private citizen. We concluded that among these petty kings of Germany, show and display increases in proportion to the smallness of their territories. What they lack in this direction they aim to make up in fuss and feathers. Unfortunately this same disease attacks some people who are not kings, and leads them into many difficulties. It is called, keeping up appearances, and has ruined some otherwise, pretty good people.

In Munich, wood is used for fuel largely, instead of coal, and at a number of places on the street we saw women busily sawing, spliting and carrying wood. It seems to us that there is something radically wrong in this country, and for that matter, in our own, too, while some spend millions in lavish display and extravagant living, others toil and labor in penury and want. This may be the result of the present condition of society. If so, it might be well to consider whether the present condition of society is a correct one.

Munich enjoys the not enviable reputation of producing the most beer of any city in the world, and of drinking it too. They have here a singular law in force. By its provisions no poor people are allowed to marry unless they can show to the satisfaction of the Poor Commissioners, that they have enough money to support a family. If the poor commissioner fails to do his duty, and allows marriages to take place in his district among the poor, he is held responsible for the maintenance of the families resulting from such unions. The law has the effect of preventing improvident marriages.

From Munich our course was south, through the Austrian Alps into Italy. The scenery is grand, and reminds one of the Rocky Mountains, with this difference, that here in every valley at the foot of the high mountain peaks, is nestled a pretty little village. The mountain tops are covered with snow, and this is often loosened from the steep mountain side. It forms an avalanche, and rushing down with irresistible force, carries death and destruction to the homes of the peaceful villagers.

One is constantly reminded of the religious belief of the people of these mountain districts by seeing numbers of crucifixes and shrines set up all along the mountain roads. The crucifixes are set up on posts by the wayside. The post is fastened securely in the ground, and to one side of it is fastened an open, diamond-shaped box, perhaps two and a half feet high, and one and a half wide at the highest and widest points. It is perhaps four inches deep, and the open side of the box faces the road. In this box is fastened a figure of our Savior on the Cross, carved out of wood and painted white. The boxes were mostly painted red, and it is safe to say that we noticed a hundred of them, during our ride through the Alps. At other places little stone buildings perhaps four feet by six, and seven feet high, with open fronts, were to be seen. In these small structures against the wall is painted the figure of the Virgin Mary, or one of the many saints, and at these shrines the faithful Catholic, as he passes along the road, stops either to cross himself or pray.

In these mountains was the famous St. Bernhard Convent. The monks were noted for their hospitality to strangers. In the winter they sent out their dogs to search for lost or belated travelers, and many are the tales told of the rescue of those who were lost in the snow,—by these faithful animals. And now these dangerous mountain passes are crossed by the railway, and hundreds pass over them every day, and the occupation of the dogs and monks of St. Bernhard is gone.

At Ala we pass into Italy, and here we must change cars, and also have our baggage examined. We submit to this formality, opening our satchels and satisfying the polite officials that we carry nothing contraband. In changing cars we got our first impression of Italy and of the Italians, and it was not a favorable one. The cars were dirty, poorly lighted, aud poorly heated, and were not nearly so comfortable as the German cars.

The Italians are noted for being dirty, and we have come to the conclusion that they maintain that reputation pretty well. They speak a very musical language; it contains none of the harsh sounds of the German and English, and they appear to be a happy, careless, easy-going sort of people. One can see a great difference between them and the Germans, with the difference largely in favor of the Germans.

We found some trouble in understanding the directions given by the conductor, in Italian, but were fortunate enough to fall in with a German family, who understood the Italian; they with the usual good will of the Germans, took us in charge, and landed us safely at Venice, where we are at this writing. Here we expect to meet the party from London, and depart to-morrow for Athens.

D. L. MILLER.

WHAT THE WORD OF GOD TEACHES MEN.

"Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing, for he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good: let him seek peace, and ensue it.

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men. Recompense to no man evil for evil; provide things honest in the sight of all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written vengeance is mine; I will repay, saith the Lord. Be not overcome of evil, but overcome evil with good; by so doing thou shalt heap coals of fire on the enemy's head.

And again; resist not evil; bnt whosoever shall smite thee on thy right cheek, turn to him the other also.

If any man will sue thee at the law, and take away thy coat, let him have thy cloak also. But I say unto you, love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

Why do we look and see a mote in our neighbor's eye, why not see the beam that is in our own eye?

Let us pull out the beam that is in our own eye; then we can see clearly to cast out the mote out of our neighbor's eye.

We see Christ wants us to do good to all men. We read that he went about doing good while here. Wherever he went, he had some good words.

"I am the way, and the truth, and the life; no man cometh unto the Father but by me," for through him we both have access by one Spirit unto the Father. If we have not the Spirit of Christ we are none of his; so we see that we must have the spirit of Christ before we can have access to the Father. Speak evil of no man. To be no brawlers, but gentle; showing all meekness unto all men, for we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy; hateful and hating one another; but now you have put that all away, and put on Christ, and are led by him in the way and in the truth.

So we see again we ought to good to all men, as he did. If we do not have the spirit of Christ, we are none of his; we belong to some other body.

If we seem to be religious and bridle not our tongue, we are deceiving our own hearts, and our religion is vain. We must have pure religion and undefiled before God, and keep ourselves unspotted from the world; but when we speak evil of our fellowmen we are full of spots of the world, and have not that pure religion, as we ought to have.

Again he said, "He that hath my commandments and keepeth them, he it is that loveth me; but he that loveth me not, keepeth not my sayings." Brethren, preach the Gospel through your paper; write the words of life to your enemies and to sinners; kill the evil principle by doing good to your neighbors, you will convert ten to one; let others do as they will.

UNCLE.

DOUGH DISCIPLES.—Let an individual go through the churches in any section, and wake them up to a revival of religion, and while he is little known, these persons are not backward to speak against him. But let him go on, and gain influence, and they will fall in and commend him and profess to be his warmest friends. It was just so with Jesus Christ. Before his death, he had a certain degree of popularity. Multitudes would follow him, as he went through the streets and cry "Hosanna! Hosanna!" But observe; they never would follow him an atom farther than his popularity followed him. As soon as he was arrested as a criminal, they all turned round and began to cry, "Crucify him, crucify him!"—*Finney.*

We go and fancy that everybody is thinking of us; but he is not; he is like us; he is thinking of himself.—*Charles Reade.*

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Paul's Work at Ephesus.

Paul asked of the Ephesians, "Have ye received the Holy Ghost since ye believed?" By this he means since ye embraced the doctrine of John, that the Messiah was soon to come, have ye received the extraordinary and miraculous gifts of the Holy Spirit?

They answer, "We have not so much as heard whether there be any Holy Ghost." By this they mean, "We have not heard whether the Holy Ghost has been given, or has been manifested in the special way foretold by John".

"Unto whom, then, were ye baptized?" asked Paul. They answer, "Unto John's baptism."

Here, then, we have a company of disciples, —learners, Christians in the sense of having believed and obeyed, so far as they understood the truth, waiting for a fuller revelation. They had also been baptized. To these Paul had a *special mission.* A sacrifice had been made, of which they knew nothing. Pentecost had passed into history, and of this they were ignorant,—at least we not convinced of these wonders by any testimony which had reached them. As far as they saw, they accepted and obeyed. They were waiting for more light, —anxious for the truth.

Paul takes them in hand; explains to them that John the Baptist preached only repentance, to prepare men's minds for Christ; that John's baptism was merely of repentance, binding those who received it to believe in the nation's Messiah as coming, and pledging them to accept him when he comes. Immediately upon this explanation of Paul, these twelve men were baptized in the name of the Lord Jesus. Here John the Baptist gives place to Christ, and no farther mention is made in the New Testament of this great forerunner. Here also we find the only record of re-baptism. This has been the occasion of many doctrinal discussions. All difficulty, however, disappears when we remember that *John's* baptism was not strictly *Christian* baptism. John did not baptize in the name of Jesus Christ. There is no evidence that he ever used the name of Jesus in his form of Baptism. These twelve men were baptized a second time, because they had not received the Christian baptism at all. John's baptism was designed to prepare the way for the introduction of the Mesiah's kingdom. It differed from Christian baptism, not only in accidental features, but in its very nature.

It does not follow from this account that Christian baptism is ever to be repeated. There is no warrant for it,—no example in the New Testament. Paul re-baptized these believers at Ephesus, because they had never been baptized in the manner prescribed by the Savior. He laid his hands upon them and they were immediately endowed with the gifts of the Holy Ghost, speaking with tongues and prophesying.—Rev. Justin Twichell.

Sermons with Slings in Them.

"Deacon Plain-Speech," writing of the Gloryville church in the *Christian Intelligencer*, says: "I don't want to say anything against the ministers, and, least of all, the men who have been giving Gloryville such a treat this year past, and whom we have treated so shabbily. Preachers, as a class, are the most intelligent, pure-minded and self-sacrificing people in the world; and we would be badly enough off without their help in getting through this bad and sinful world. And there is only one thing so far as I see, which they can not do, and that is—preach What do I mean? Why just this: when David went out against Goliath, suppose he had walked meekly up to the big man, and, laying one of the smooth stones in his hand, had said 'My dear Goliath, oblige me by killing yourself with this,' what do you think would have happened to Israel? And what fun it would have been for the Philistines! Instead of that we all know what the brave little fellow did—how he fixed his eye on the giant and ran towards him; how he put his smooth stone into a sling, and, whirling it around and around his head with all his might, let fly as if he meant it and meant him. And the stone went straight to the armed monster's vulnerable point, and, sinking into his brain laid him a lifeless heap along the ground. Now tell me whether these smooth little essays, which have been so courteously presented for our consideration, have been anything more than a polite laying the stone in our hands instead of letting it drive straight to our hearts of sin. I am not objecting to the essays. God can make even the smooth stones of the brook achieve greater things than the spear of Saul or Jonathan. But what I want to see is the sling. I want to see the young warrior of the Lord come leaping along the plain, with a light in his eye and a shout on his lips, his arms aloft, and the entire body and soul giving vim to the weapon he whirls and aims."